

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 15.

NEW-HAVEN, SEPTEMBER 9, 1820.

Vol. V.

## AMERICAN BIBLE SOCIETY.

### FOURTH ANNIVERSARY.

A motion of thanks to the Treasurer and Secretaries was made by the Rev. Mr. Stansbury, of Albany, and seconded by the Rev. Lyman Beecher, D. D. of Litchfield, Connecticut.

Mr. Stansbury made the following remark:

Mr. PRESIDENT—We are perpetually receiving blessings from God, but none surely that may be compared with the privilege of blessing others. This exalted power associates us (if the expression may be allowed me, with God himself, whose glorious prerogative it is to be the greatest of all givers. There is a bliss about its exercise which makes its way into the dearest and coldest of bosoms. Even the miser feels it, when he has by some happy fortuity broken through the dull monotony of getting and hoarding, and has ventured for once to give. All men feel it, when the call of some blessed charity brings heart to heart and hand to hand: when a purse is to be made up for the widow, or the little orphan is to be fed, or clad or school-ed. But, Sir, to-day this bliss of heaven, (I may justly call it such, for nothing less than heaven sent it into the heart of man, nor is any thing wanting but enough of this to make a heaven below,) this heavenly bliss of giving takes a higher form and exerts a more elevating power. Were we met to provide no better thing for our fellow-man than a perishing weed to cover his flesh, or the perishing food that sustains its life, we might rejoice indeed, but it would be with none of that mixture of sublime emotion that is thrilling at this moment through so many hearts in this assembly. No, Sir; ours is a higher charity. We meet to make a gift to the immortal mind; to give to sorrow a more than mortal solace; and to want, a more than earthly supply. We are met to spread the Bible of God: a book it is now too late to eulogise.—

There was indeed a day, Sir, (we have none of us forgotten it) when those who yet held fast their belief in that book, were called to contend for its value and to vindicate its truth: but that day is past; past, Sir, I trust for ever. A day has succeeded it, such as neither you, Sir, nor any of us ever expected to see; in which the honouring of this book has become the employment of nations and the strife of kings. No, Sir, I will not attempt to praise it. The eulogy of the Bible is in the tears of the penitent whom it has subdued; in the ardent vow of the profligate it has reclaimed: in the meek fortitude of the suffering, whom it has sustained; in the triumphant song of the dying it has saved. Its monuments are in the laws, whose spirit it has enlightened and purified; in the national sentiment which it has raised and refined; in the national light which it has sent down to the habitation of the lowest poor; in the national morals, whose tone it has elevated and established; in the national institutions, whose genius it has pervaded with equity and freedom; in the national charities, which owe their very being to its power. The hand of culture cannot be more distinctly traced on the face of wild and deserted nature, than the effect of this book on the moral condition of man. Look at man without it. Look, Sir, at those immortal republics, the glory and perfection of the pagan world. What were morals there? Morals! Where the most rigid of exactors suffer me to steal, and commends me if I cover the theft by falsehood: where the highest public authority tells me if my child is feeble or deformed, to bring it to the public officer, that it may be destroyed: where another instructor allows me to murder my mother when she is old: where another permits me to marry my daughter or my sister: and another informs me it is a virtue to become my own destroyer. From morals



do we turn to religion? The darkness deepens. I ask the same masters of reason what I must worship? And one tells me to worship the sun and moon: and another sends me to deified men and heroes; another builds me an altar to winds and storms; another to famine and pestilence: deities multiply at every step, and take new forms at every turn, till at length they start from every bush, and swarm in every pool, and I am bowed down to apes and crocodiles, to dogs and serpents, to "birds, and four footed beasts, and creeping things." I ask them once more, How I must worship? and a priestess of Diana brings me a naked boy, and binding the little trembler to the altar, puts a scourge into my hand and tells me to whip him to death: the Druid brings me a hurdle of reeds, and inclosed within a fellow-man, made in my own image: he takes the scourge out of my hand and supplies its place with a torch; another shows me Moloch sculptured in brass and surrounded with flames, and asks me to take the babe out of my bosom and lay it within those outstretched and fiery arms. Such, Sir, after all the boasts of infidels, and all the charitable hopes of weak and mistaken Christians, was the pagan world. And has it changed? What then means that infant's shriek as it is dropped, by a mother's hand, into the gaping jaws of that often fed and almost tamed alligator? What means that column of smoke, that horrid din of drums and brazen cymbals, that heart-appalling pile where life lies interlocked and wedded with putrid death, where outraged nature struggles and upbraids in vain, and children's hands are set to burn the living palpitating breast that gave them suck? What means that moving mountain of all obscene things, that misshapen abomination on its top, or those maniac worshippers crushing beneath the slow wheels below? Does this look like saving Light? and are these the proofs that the Bible is not needed? No, Sir, I turn my eyes in vain over the wide spreading waste. From the mysteries of the Edda beneath the pole to the mysteries of the Vedas beneath the line;

from the attenuated refinement of Athens to the grossest barbarism of the Tartar desert; from remotest Thule to the Indus and the Ganges, there is neither knowledge of God, practice of holiness, nor hope of heaven: it is one vast Zaphara, where neither rain-drop falls, nor dew exhales, nor wholesome herb, nor fragrant flowret lifts its head. And oh! Mr. President, when we reflect how appalling a proportion that moral desert bears to the little verdant spot around Siloam's well, can we want either gratitude for our own distinguished blessedness, or motives of exertion to dispense it to others? True, indeed, the sending forth of the Bible does not secure, as a consequence of course, the saving of those who receive it: but, Sir, does not the whole history of the Bible cause, does not the whole history of the world demonstrate that where that Bible comes, some men are always its happy converts? Can you point me, Sir, to a single land in all the world that possesses the Bible, where there are no believers? Sending then the Bible, is, on a broad and general calculation, and according to all the known analogies of providence, sending salvation. And is this a thought that can go through a Christian bosom without effect? No, Sir, it is like the electric stream. If that is to be the issue, if in the judgment we are to meet, from our frontiers, from the depths of the forest, from every district of this wide-spread continent, men, immortal men, saved from eternal death by the Bibles we have sent them, what toil is arduous, or what sacrifice can be counted great? But, Sir, where is the toil? and what is the sacrifice? I behold instead nothing but pleasures. Surely, Sir, it is a pleasure thus to meet, surrounded by all that is venerable and all that is lovely, to witness the triumphs of a heaven-born charity, and to aid them with our prayers. As certainly is it a pleasure to contribute to this fund of the heathen's hope, to cast into this treasury of pity and of love. And sure I am, it is not less a pleasure to be the almoner of a beneficence so truly divine—to enter the hut of poverty—to visit the lonely pallet of dejection



and woe, and, like Jesus, who sends us, to bring to the abodes of guilt and sorrow the peaceful message of the skies. All this, Sir, is pleasure, and pleasure only. If there be any thing that deserves the name of labour, it falls upon those, who, with so much assiduity and faithfulness, have watched over the concerns of this growing Institution, and counselled with so much wisdom for the sacred interests of the Bible cause. Let them accept the tribute of a grateful country: and while they continue their high and holy task, let them lift their eyes to that day that is approaching, when from the rock on which the pilgrims landed, to the farthest promontory on the shores of the Pacific, from the pole to the Isthmus, and from the Isthmus to Cape Horn, this book of God which they distribute shall spread its pure light over the greatest and the happiest land that morning ever visits or spring adorns.

The Hon. Roger Minot Sherman, of Connecticut, on moving a resolution expressing the thanks of the meeting to those Societies and individuals, who, since the last anniversary, have made their pastors members of this Society for life, spoke as follows:—

Mr. PRESIDENT—The numerous instances of this liberality, by Societies and individuals, merit our sincere acknowledgments. No object, which has hitherto engaged the attention of men, is more interesting to our fallen world, than that to which they have contributed. The wealth, the influence, and the numbers which it has embodied, evince a change in the human disposition, and indicate some great approaching crisis in the system of events.

From the earliest annals of history, the world has been involved in moral darkness, and the light of heaven has shone but on a few. The abuse of blessings, and mutual infliction of injuries, have rendered our habitation a scene of suffering and of guilt. The soul which was bought with a Saviour's blood, and capable of high and immortal destinies, has been borne down with a weight of moral infirmity; its beauty marred, and its symmetry distorted. Powers, which were bestowed by a kind Creator, competent to the attainment of the highest bliss, have been perverted to the unhal-

lowed purpose of self-destruction, and employed to lengthen our removal from the Fountain of Good. When we compare our history with the wise and friendly counsels of Revelation, we are astonished that self-love has been so unenlightened, and that all efforts for our restoration to innocence and wisdom have been so unavailing. Without the aid of the Sacred Records we should be baffled in attempting to account for the past condition of the world, and despair of any material amelioration of the state of man. But while the Holy Scriptures unfold our character, and exhibit it in all its gloom, they shed a lustre on our future history, and enable us to cherish the noblest hopes.

The Pagan nations of antiquity, who made the greatest attainments in literature, and the arts, made little progress in the actual improvement of the soul. The proud and craving principles of the heart—those principles which would destroy but for their countervailing opposition to each other—were, indeed, disciplined by refinement, and, in some degree, corrected by civilization; but still remained the master-springs of human action. They have ever continued to embitter the enjoyments of domestic life, disturb the harmony of more extended social intercourse, engender tyranny in the administration of civil government, rebellion against just authority, collision and conflict among neighbouring nations, and, in the fervour of excitement, to convulse the earth with revolution, and drench it with blood.

Until within the last thirty years, the progress of events has been comparatively slow; but in that little period we see concentrated the revolutions of ages. It was preceded by the proudest achievements of philosophy. The governments of Europe had stood strong, until their principles were moulded into the very habits, dispositions, and religion of the people. The most eminent geniuses of the age, men who boasted of their knowledge of the heart, and professed to understand the principles of its most complex and subtle operations, attempted the bold experiment of banishing the holy Scriptures from the earth, and raising the human mind to perfection, freed



from the restraints of moral and religious influence. At an early period they were seconded by the authority of a nation, pre-eminent in power, and splendid in the career of improvement. The experiment was fairly made. It was fostered by a greater coincidence of circumstances favourable to the design, than would have occurred in any preceding age of the world. Many of us have witnessed its origin, its progress, and its end. Governments have been overturned, cities wrapt in flames, and millions hurried by violence to the grave. Even now we see the traces of far-spread desolation, and feel the earth still trembling from the tremendous shock. Could we raise the veil which hides the world of spirits from our view, and see there the consequences of thus disavowing God on earth—could we feel their weight, and comprehend their eternity—our hearts would sink in view of the appalling scene. But, so immoveable is the seemingly fickle heart of man; so strong his apparently feeble resolutions, that, without omnipotent aid, the awful vision would yield no salutary influence, but terminate in transient and profitless dismay. Those who will not hear Moses and the prophets, will not be persuaded by converse with the dead. The eventful period of which we speak has exhibited the human character in lights illustrative of the unspeakable value of the Word of Life. Standing like the prophet on the mount, we have seen *the strong wind which rent the mountains and brake the rocks in pieces; and after it the earthquake and the fire*. In them were, unseen, the footsteps of the God of order. After them is a *small still voice* which speaks from heaven, awakens the soul to aspire to endless bliss, and invites to a communion with God and the humble and happy followers of the Prince of Peace.

Although this display of man, in the majesty of his reason and strength of his native character, has incurred a cost surpassing human calculation; yet the grand experiment has for ever refuted the arguments of infidelity, and furnished a vindication of the rights of the only Potentate which overawes the soul and

composes the world to silent admiration.

'Tis the prerogative of God to educe good out of evil. The highest achievements of his grace have been wrought by the instrumentality of his enemies; and attempts, in their design and tendency most disastrous, have often resulted in the advancement of the happiness of man. By the events to which we have alluded, the state of civil society has been improved, the ramparts of tyranny and superstition shaken, and a way opened, through those great barriers for the peaceful diffusion of knowledge and virtue.

How audibly does the voice of Providence call on the friends of truth to avail themselves of this auspicious period to multiply and diffuse the rays of divine light! Even during the storm which desolated Christendom, the mild beams of the gospel, by means of Bible Institutions, penetrated the dark cloud which involved the nations; touched the hearts of monarchs, and gilded the morning of peace with heavenly lustre. The Scriptures have taught humility in the palaces of the great, and carried wealth, more precious than silver and gold, to the cottages of the poor. Tenants of the dungeon have found a liberty which no earthly prison can restrain; the children of sorrow a consolation which no adversity can sadden. The oppressor and voluptuary have been made to tremble when reading of righteousness, temperance, and judgment to come; and the blind idolater has caught a ray from the Living God. How noble are our objects, and how encouraging our hopes! The patriot who breaks the tyrant's sceptre, and the monarch who disenthral nations of political slavery, are held in long and honourable remembrance; but the Everlasting Gospel now preached by the mighty angel who is flying through the midst of heaven, emancipates the spirit from the empire of the world, and the body from the cold and deadly bondage of the grave. What heart, susceptible of pity or of love: what mind, capable of discerning moral excellence or estimating intellectual elevation, but must zealously co-operate in our great design.



1820.]

But *except the Lord build the house, they labour in vain that build it.* It is a work for Omnipotence, and our efficiency is as humble instruments in his power. Unencouraged by the promises of his word, and the language of his providence, we could assure ourselves no success in the magnificent enterprize.—The consummation of *our* hopes must be in fulfillment of *his* design; and every event in the mighty system of his administration must occur *when the fullness of time* for its accomplishment *has come.* The recent history of that portion of the world, to whom are now *committed the oracles of God*, has inspired millions with the confidence that man's *redemption draweth nigh.* In the sixteen years which have elapsed since the establishment of the British and Foreign Bible Society, similar institutions, under its genial influence and example, have multiplied and flourished on both the continents. A system so extensive, so pure, so powerful, so incapable of perversion to any evil purpose; whose disinterested beneficence annihilates political discord and sectarian asperity; whose power awakens no jealousy, and diffuses its influence unobstructed even by the prejudices of perverted minds; must have arisen under the special auspices of heaven. The dawn it sheds on the earth is the morning of that day whose splendours beamed on the eyes of ancient prophets, and now radiate from the face of HIM who sitteth on the throne. May we witness the extension of their mild but resistless influence, until the earth is filled with His glory, and the soul of man confirmed to his His adorable image.

The motion of Mr. Sherman was seconded by the Rev. Dr. Griffin, of New-Jersey.

The Committee, charged with this publication, much regret, that although it has been long delayed for the purpose, they have been unable to procure for insertion copies of the very able speeches delivered on the occasion by the Rev. Drs. Griffin and Beecher.

## MISSIONARY INTELLIGENCE.

### WEST AFRICA.

From the Missionary Register.

### SIERRA LEONE.

#### Formation of New Settlements.

Governor Mac Carthy has deemed it expedient, in consequence of the arrival of Native

Troops to be disbanded, and of the continual accession of recaptured slaves, to increase the number of Settlements in the Colony. Three of these—*Waterloo*, *Hastings*, and *Wellington*—are on the eastern side of the Colony, toward the main-land: a fourth, *York*, on the *Whale River*, which flows into the Atlantic, north of *Cape Shilling*.

*Waterloo* borders on the *Timmanees*, and contains 700 people; and the Governor is sending one hundred more of those lately captured. *Wellington* is another New Station: it is nearer to *Kissey*, than to the *Timmanees*. *Hastings* is not yet become an important Station; but there is every reason to hope that it soon will be. *York* and *Kent*, bordering on the *Sherbroes*, both afford an ample field for Missionary Exertions.

The calls from Five Settlements are too loud not to be heard.

Beside these the Settlement in the *Gambia* is a place of the first importance. An active and able Missionary might there extend his labours for a hundred miles up the river.

Surely, we may, with the greatest propriety, adopt the Rev. Mr. Thompson's words—"Money! Money! Missionaries! Missionaries!" There is certainly more work around us, than can be fully entered on, even by Twelve more diligent Teachers and zealous Promoters of Christianity.

KISSEY.

(SIERRA LEONE)

#### General State of the Settlement.

Mr. Nylander gives the following account of his situation and labours:—

I have Family-Prayers, Morning and Evening, with about 200 Adults and Children; and, through the day, my time is taken up with the affairs of the Settlement. On the Lord's Day, there is a Congregation of 300 or more assembled; but none, as yet, seem to have ears to hear or hearts to understand. However, seeing so many precious souls assembled before me, I am often refreshed in speaking to them, and encouraged to continue in the work, though sometimes much dejected because I see no fruit, as others do.

The School is carr ec ex by Stephen



Caulker and another lad from Rio Pongas. We have also an Evening and a Sunday School: and if I could spare a little time, I would introduce a Bullom School here; as there are about fifty Bullom and Sherbro Children, who understand one another, and converse in their tongue.

Here are about 500 people, young and old, on rations from Government; and, of course, under my immediate care. About 450 more live in scattered huts, near Kissey; and the Timmanees and Bulloms are in our neighbourhood: so that if a Missionary were not so confined by the care and management of the affairs of the settlement, he might make himself useful in visiting all the places in the vicinity. But, circumstanced as we are at present, I am fully persuaded that Kissey is preferable to the Bullom Mission; because here I have the people more at my command: and, I humbly trust, that the Lord will fulfil his gracious promise also in Kissey, that His Word *shall not return void*, though I may not see the fruit which I so anxiously wish for.

I have introduced a Weekly Prayer Meeting, on Wednesday Evenings: about a dozen Adults attend. May God visit us in mercy, and hear our prayers!

—  
CHARLOTTE.

(SIERRA LEONE)

#### *Proceedings and Success of Mr. Taylor.*

A few extracts from the communications of Mr Taylor, who is in charge of this settlement, will shew an encouraging progress with his Negroes:

*April 17, 1819.*—I came to this Town on the 18th of January; and found it in a very dark state of Ignorance and Idolatry: but I trust, that, by the blessing of God, there will soon be *some* Followers of Christ and His Gospel in this place.

We have a Day and an Evening School. In the Day School there are 44 Girls and 22 Boys: in the Evening School, 31 Men and 12 Boys have their names down, but do not all attend regularly. On Sunday I pray with and speak to the people three times; and am pretty well attended; as well, indeed, as

can be expected from those, of whom it may be said, *There is no light in them.*

Many of them do not understand English: and others so little, that, when I speak to them, it is with great difficulty that I make myself understood: so that, although many frequent the Means of Grace, yet few fully comprehend what they hear. Many appear, however, very attentive; and their behaviour, when we meet together for Worship, is very different from what it was at first. But these are outward things—we may speak, and exhort the people; but the power is of God.

We have regularly Meetings, for Prayer and reading the Scriptures; at Six in the Morning, and at Seven in the Evening. In the Evening, I speak to those present, in the Name of Jesus, warning them to flee from the wrath to come, and to pray to Him for pardon and salvation.

On Sundays we meet early in the Morning, as on other days, for Prayer and reading the Scriptures: after which we have Service three times; at each of which times I endeavour to speak to them of Christ.

There are about 250 people old and young, under my charge. In the Morning nearly all attend; perhaps about 200; and almost every Lord's Day, I have visitors from other towns. In the Afternoon and Evening, many attend; but not so many as in the Morning.

I cannot report any decided work of Grace on the people; for my heart has not yet been gladdened thereby: but there are several of whom I have good hopes, that, ere long, God will shew himself merciful unto them; particularly one of the School-Girls, who appeared to be under the influence of the grace of God.

—  
REGENT'S TOWN.

(SIERRA LEONE.)

#### *Communications from Christian Negroes.*

Letters were received by Mr. Johnson while in England, from several of his communicants; and, since Mr Johnson's return to Sierra Leone, other letters have arrived from the same persons, addressed to the Secretaries



of the Society. The Originals are before us, in the hand-writing of these worthy men; and serve, in every respect, as most satisfactory testimonies to their capacity and diligence, and to the blessing of God on the labours of their minister. While, for obvious reasons, we withhold names wherever that can be done with propriety, we assure our readers that we are quoting from the communications of men but recently liberated from slave vessels; and who owe all their Christian intelligence and feeling, under the special blessing of God, to the labours of the Society's Friends.

One of these Christian men, who has been appointed a Teacher under the Society, writes thus to Mr. Johnson, under date of Regent's Town, May 26, 1819--

My Dear Father in Christ Jesus--

I have written a few lines to you. I hope you are well in the Lord, and your wife. I hope you will remember me to my Brethren and Sisters, though I do not know them; but, I trust, that, one day or other, we shall meet on the right-hand of our Lord Jesus Christ.

When I think about the Office to which the Lord has appointed me, I fear.

When I read the Bible, I learn that God said, *Fear thou not, for I am with thee; and, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove--nothing shall be impossible unto you.* And when I read in the Testament, I find Jesus saith, *He that believeth on me hath everlasting life--I am the bread of life.* This is my hope. But I fear again, because the Lord said, *Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth.* This is my trouble.

Remember me to all my Brethren and Sisters. Let them pray for me that the Lord may give me faith to believe in Him. I do not fear what man can do unto me; for the Lord is my shield and my hope.

Pray for me! pray for me! for I stand in need. May the grace of our Lord Jesus Christ be with you, and all his dear Children. Amen!

A second communicant, wrote to Mr. Johnson, while in England, about the same date--

My Dear Father in the Gospel.--

I hope you and your wife are well in the Lord. I am well in my body, but my soul is not well within me. I wish you to remember me to all my other Brethren. I hope that all pray for me.

I thank the Lord God Almighty, for all his mercy, and for the opportunities which He gives me, and for the great things which He has done for me. I am ashamed that I know not how to write better, but I desire to tell you of my feeling.

I have three troubles in this world--my own heart, the Devil, and the world. I pray to God, but not in my own strength. I pray to the Lord. I wish he may send more faithful Missionaries to my poor Country-people, that they may hear the word of God.

O pray for us that we may be able to walk before God with all our hearts, and with all our minds. I am full of fear and doubt; but I trust in the Lord, that He may enable me to follow Him through good and evil report. O my heart is deceitful about all things.

I hope in God, that he will keep you and your help-meet, and all my Brethren in England, by Grace. The things which we ought to have done, we have not done; but the things which we ought not to have done, we have done. O! the mercy of the Lord passeth all understanding.

A third, at the same time, wrote thus to Mr. Johnston--

It give me great pleasure to write a few lines to you. I hope they will meet you in perfect health. May the Lord bless you and your wife! I trust in God, that He may enable me to remember you and all other Friends in England, at the Throne of Grace.

I hope you will never forget poor benighted African People. Oh, pray for us! that we may *grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.*

I wish to know and serve the Lord; but my heart is *deceitful above all things, and desperately wicked.* My heart is the great Enemy against me still runs after the world very much, and cannot



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A second communicant, wrote to Mr. Johnson, while in England, about the same date—

My Dear Father in the Go spel.—

I hope you and your wife are well in the Lord. I am well in my body, but my soul is not well within me. I wish you to remember me to all my other Brethren. I hope that all pray for me.

I thank the Lord God Almighty, for all his mercy, and for the opportunities which He gives me, and for the great things which He has done for me. I am ashamed that I know not how to write better, but I desire to tell you of my feeling.

I have three troubles in this world—my own heart, the Devil, and the world. I pray to God, but not in my own strength. I pray to the Lord. I wish he may send more faithful Missionaries to my poor Country-people, that they may hear the word of God.

O pray for us that we may be able to walk before God with all our hearts, and with all our minds. I am full of fear and doubt; but I trust in the Lord, that He may enable me to follow Him through good and evil report. O my heart is deceitful about all things.

I hope in God, that he will keep you and your help-meet, and all my Brethren in England, by Grace. The things which we ought to have done, we have not done; but the things which we ought not to have done, we have done. O! the mercy of the Lord passeth all understanding.

A third, at the same time, wrote thus to Mr. Johnston—

It give me great pleasure to write a few lines to you. I hope they will meet you in perfect health. May the Lord bless you and your wife! I trust in God, that He may enable me to remember you and all other Friends in England, at the Throne of Grace.

I hope you will never forget poor benighted African People. Oh, pray for us! that we may *grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ*.

I wish to know and serve the Lord; but my heart is *deceitful above all things, and desperately wicked*. My heart is the great Enemy against me still runs after the world very much, and cannot



Let me serve the Lord as I ought. When I drew near in prayer, to pour out my soul before the Lord, then my wicked heart runs after worldly things.

I am full of doubt and unbelief; but yet I look to the Lord Jesus Christ, because He had said, *They that wait upon the Lord shall renew their strength*: therefore I look to the Lord Jesus Christ, and hope He may enable me to do so.

Mr. and Mrs. Torgan have been very ill; but I thank God, that He has restored them again to health and strength. Oh, I can say I thank God that He spared His servants to be among us! Oh! pray for us.

Please to give my love to all Christian Friends, especially to Mr. Pratt and Mr. Bickersteth.

A fourth communicant, wrote thus—

I take this opportunity of writing these few lines unto you, my Dear Brother: and I hope that God may preserve and keep you, when you pass through the mighty deep; and, by the will of God, I hope we may see one another again. I remember you, day by day; and I ask you, how you feel in your heart, my Dear Brother. I hope you may be well in the Lord Jesus Christ—you and Mrs. Johnson; and I pray unto God that He may keep you till you come to Africa again, that we may see one another.

I thank Almighty God for His loving kindness to me. I know the Lord is my Saviour and my God. I pray for all the good people who are in England, and the Secretary. I hope you may be well in Jesus, and that you may send more Missionaries to Africa, to preach the Gospel to our poor Countrymen. My Master, please to send me one Hymn Book. My wife ask you how you do, Mr. Johnson.

This same Christian man thus addressed the Secretaries, from Regent's Town, under date of Feb. 14, 1820—

Dear Sirs—

I have taken the opportunity of writing a few lines to you.

The Lord has done great things for me. He brought me out of my Country, to hear His Word. Oh, I can say, I thank God, that Jesus Christ came into the world to die for poor guilty Sinners.

I must have gone down to Hell; but now I look to the Lord Jesus Christ our Saviour for salvation, and that by the teaching of the Holy Ghost. But, sometimes my heart trouble me too much. I do not know what I must do: but, again, I trust in Jesus Christ. I glad too much Mr. Johnson come back. Oh! I thank God for His mercy.

From the three Natives first mentioned, some particulars have been received of the state of things at Regent's Town, during Mr. Johnson's absence; and of their own feelings, under the want of that affectionate Counsellor and Friend, who had conciliated their full confidence and was unto them as a Father. The simple and intelligent manner, in which they both derive and communicate instruction and consolation from the Word of God, may well lead us to anticipate the day when the Saviour will raise up, from among African converts, men whom he will effectually and largely bless as Christian Teachers among their countrymen.

The first of the communicants above quoted writes, under date of Feb. 11, 1820.

One said, "Johnson cannot come back again, because he hears too much bad words from this place of you all;" and, when I hear this, I fear; and when I remember the Church of Corinthians, I do not know what to do: but I said in my mind, "Oh that I could but only read the Bible, and I shall be glad;" but if I read the Sixteenth Chapter of Mark, 15th and 16th verses, I have a little comfort. But, O Lord, Thou knowest that I can do nothing of myself; but to Thee I look, and Thou canst do what Thou wilt with us.

From that time bad news went all about the other Towns. When we went to Freetown, we heard Regent's Town people bad. We know that the Lord has put it into your heart, to send Teachers unto us, and we are glad to hear the Word of our Lord Jesus Christ.

The Fifth Chapter of Matthew, 9th verse, where God says, *Blessed are the peace makers*, comforts us.

January 31, 1820.—Governor send a Letter to Regent's Town, to Mr. Wilhelm, that all the people should stop home to-morrow; as he would come to see the people, and send some away. All the day my heart was troubled; and I said, "The Lord hath forsaken this Town;" but I went into my house to consider. I bowed down to pray: and



said, "O Lord, hast Thou not said, *Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me?*" When I went to Evening Prayer, and was full of trouble, one man come into the Church, and said, "All hear! Mr. Johnson come!" That night some of the people went down to Freetown. How joyful! how glad was the night! And, in the morning, Feb. 1st, we and some of the boys, went to Freetown to see Mr. Johnson; and about nine o'clock, Mr. Johnson came in the night to Regent's Town. Some of the women kept watch for him: when they see him coming on the horse, said, "Master! How do you do! how do you do!"

Feb. 2, 1820.—In the morning, Church was full; and Mr. Johnson said, after prayer, "All the people come to-night: I have something to tell them:" and in the night, the Church was full, as much as it can hold. He read unto us the Fourth Chapter of the Second of Kings, 26th verse—*Run now, I pray thee, to meet her, and say unto her, Is it well with thee?* My heart was ready to say, "It is well with me; not for my good deed, nor for any good desire, but by the will of Him in whom I trust." Oh, that I might be enabled to keep the commandments of the Lord! Oh! may the grace of our Lord Jesus Christ be with us all! Amen.

Again, when I remember my poor Countrymen, I am sorry for them. I cry unto the Lord, and say, "O Lord, teach me to read Thy Word, and enable me to understand what I read; that I may tell them that they may look to God, that He may save them from their sins, through Jesus Christ our Lord. Amen.

When I read the Forty-fifth Chapter of Genesis, the latter part of the 1st verse—*Joseph made himself known unto his brethren*—when I read this word, I say in my heart, "Oh, that the Lord may enable me to go to my Country-people, to carry the good tidings to them! Oh, may the Holy Spirit be with us all! Amen."

Mr. Pratt, Mr. Bickersteth, how do you do? I hope that you are well, and remember me to all my Brethren and Sisters. I hope they are well in the

Lord. I know that the Lord hears your prayers, and our prayers. Oh, may the grace of God be with us all! Amen.

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INDIA.

MALACCA.

*Extract of a letter from the Rev. W. H. Medhurst, dated Nov. 23, 1819.*

"About three weeks ago, I attempted to introduce the Gospel into a small village, about six miles from Malacca, which I visited before for the purpose of distributing tracts. Having given notice of my intention to preach at a certain house, about thirty persons assembled to hear, who sat around me on a mat, and listened very attentively till the discourse was finished. They were much pleased, and wished me to come again, which I promised to do every month. I would fain hope that the people in this obscure village, having more leisure and fewer temptations than those in the town, will more readily listen to the Gospel; though my expectations are not very sanguine."

The brethren at this station, judging it proper that, before they separated to the several Islands around them, Mr. Medhurst should be ordained, united in that service on the 27th of April. The Rev. Messrs. Slater, Ince, Milton, and Milne, were engaged. Mr. Medhurst, referring to this solemnity, says, "The service was exceedingly solemn and impressive, and though our number was small, yet I trust the presence of God was experienced amongst us. I feel my own unfitness for entering on so weighty and important a work at so early a period, but the expected departure of the brethren seemed to point out the necessity of performing the service without delay. I hope that no part of my conduct in future life will tend to belie the profession made on that evening, and that no lapse of time will obliterate from my memory the solemn engagements then entered into. The Lord is my helper."

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MADRAS.

A letter from Mr. Hands, of Bellary, then at Madras, superintending the print-



ing of the Canada New Testament, dated October 19, 1819, states that "the arrival of Brother Nicholson and his companions, greatly rejoiced our hearts. Blessed be God, that whilst he is calling one and another of our dear fellow-labourers to their rest, he is raising up others to occupy their places, and to assist in the great work. But, oh! we want more labourers, the fields are white unto harvest, prospects of success are daily brightening, and the cry of thousands around us is, "Come over and help us." The Lord pour out his spirit upon the British Churches more and more, send out a host of faithful Missionaries to our aid."

Mr. Hands adds—"The state of things at Madras is pleasing. Both the chapels are well attended, and I hope much good is doing. Many of the higher classes are coming forward, and cheerfully lending their aid to promote the cause of the Redeemer. I trust the Lord is about to smile upon India, and that soon we shall have cause to use the joyful exclamation of the Prophet, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

CEYLON.

From the Ceylon Gazette, Aug. 15.

"His Exc. the Governor has given deeds of emancipation to all the slaves employed in the leper and pettah hospitals under the superintendent of the poor funds. This measure is to be considered as indicating his Excellency's determination to promote the general abolition of that odious degradation of our fellow-creatures, since, in regard to the slaves just now encamped, they were slaves only in name, for by his Excellency's particular directions they receive the same wages as free servants."

THE PENSIONED WIDOW.

We are credibly informed, that the political agent in Kandeish has lately succeeded in dissuading a Hindoo widow from the barbarous practice of immolating herself on the funeral pile of her hus-

band; and that government has sanctioned the pensioning the poor woman for life, and by liberally rewarding the man who was immediately instrumental in producing this happy resolution in the devotee.—*Bombay Gaz.*

From the Jewish Expositor.

EXTRACT OF A LETTER FROM MR. J. D. MARC.

Frankfort, April 19, 1820.

Rev. Sir,—In Gotha, an opulent Jew is become a Christian; in Leipzig, during the last winter, two girls; in Wurtzburg, five Jews. Whether Mr. —, a man of great talents, is among that number, I do not know; but I am well informed, that he now belongs to the Lutheran Church. At Breslaw, in the course of five weeks, about thirty families have been baptized, and many more are ready to take the same step; yet they are, as likewise in Berlin, excluded from the *Zwinger*, a kind of exchange, like other Jews. That affords matter for reflection.

Mr. Neumann, a converted protestant Jew, who studies at the expense of the king of Bavaria, a nephew of Mr. Edheim, paid me a visit here, on his journey, and I had several conversations with him about Christianity. In a Jewish family he distributed some Tracts. The grandfather opposed with all his power; but all the others would not suffer their liberty to read what they pleased to be restrained; and one of them offered to bring a copy even to the Rabbi. Mr. Neumann also persuaded Mr. — from —, a man highly esteemed in the whole neighbourhood, to visit me. I conversed with him during the whole afternoon. Among other expressions, he said, I am not indeed convinced of all the points of Christianity, but I cannot refrain from wishing that all the Jews were Christians; there is more power in the New than in the old Testament; it pierces heart and soul. He paid for a Hebrew New Testament with a crown; which is much indeed in this country, and he offered to correspond with me. Mr. — from Wetzlar, 22



old acquaintance, visited me, and expressed great satisfaction at my residence here, *and its object*. He took Tracts with him for distribution in his neighbourhood, and will also stir up Christians there for the cause. Scarcely a day passes away, but I am visited by Jews who wish to converse with me about the Christian Religion. Last winter, one came often in the night at 10 o'clock, and remained until a very late hour, not from fear, but from want of time, a very excellent character, combined with a fine understanding. He has two brothers who are remarkably clever, and teachers of congregations of the same sentiment. Several other Jews are truly converted, attend often church service and religious meetings; but they cannot separate themselves from their brethren, from the want of means to support themselves. And Christians themselves will not advise them to do so, knowing the dangerous temptations which are set from want and distress. But one of them has given up his situation, and will leave it in a week. He will not delay his transition to the Christian religion. Lord, lead him not into temptation! It is the same whom I so strongly recommended in my letter to Mr. Hawley; I knew him many years back as an excellent man. He shows much love and zeal; he has brought many persons to me, who often visit me; and where opportunity offers, he enters into controversy with the Jews.

Mr. —, a teacher of —, is waiting now already eight years since, whether he is a Christian, may find an honest living as a Missionary, or as a School-master. After what he tells me, he has prepared many Jews who live in the country for Christianity, and if he only knew how to support himself, he would soon make a public profession. He is a man of good health, full of zeal and courage, in his place, he would not want more than £30 for his support, and would be an active instrument. He told me also of a physician who was ready to embrace Christianity. The teacher of the congregation at —, ad-

dressed to me a very well written memoir containing his views of Christianity, and related to me, that he had already prevailed upon a female to join the church of Christ; but that he for himself would not come publicly forward, while he had no other prospect that of being dependant upon Christian charity. Would to God that a way may be found for assistance in cases as these now mentioned. But, be that as it is. Let the leaven operate until the whole lump is leavened; *then it will burst out on a sudden.*

My eldest brother arrived here during the fair, especially with a view to bring me back to Judaism. I am not without hope to bring him to Christ. He went from here to Leipzig, from whence he will return hither to make use of the watering places. I endeavoured to stir up Christians, Jewish converts, and well disposed Jews, throughout the whole country to activity. I have sent tracts for dissemination to many places in this populous country. Many Christians are already active, and their exertions are attended with divine blessing. One of them invited some Jews to his house, where he read to them the Tract, "Call to the Jews." Some of them had tears in their eyes. And when that gentleman had given them Tracts, a Jew came to him and confessed that all he had heard and read was divine truth. Some days after the same gentleman saw a great crowd of Jews, both residing and traveling, assembled. As he is a magistrate, he thought it his duty to see what the matter was. He found that one sitting upon a large stone, was reading aloud one of the Tracts. Here, in Frankfurt, I have sent some Tracts, a copy of the Hebrew New Testament, one of the Prophets, and Mr. Bogue's Evidences in an Italian translation to a large Jewish Reading Society, with the request to give them a place in their library, which they have done, and whereby a considerable sensation has been excited.

J. D. MARC.

*To the Foreign Secretary.*



## CONVERSION OF TWO JEWISH CHILDREN.

*Extract of a letter from a Clergyman, dated Wateree Circuit, August 8th, 1820.*

There are two families of Jews in this circuit, whom I have visited several times. They reside not far from one of my appointments. Since I last visited them, two of their daughters have been awakened, and converted to the christian religion.

The following circumstances are worthy of notice. The mother sent them one day to the spring-house for milk: a servant happening to be there at the time, the girls gave her the milk to carry to the house, and then retired to the woods to pray. They were not long at prayer before they began to cry aloud for mercy, so that they were heard at the house. The mother of the girls and one of the sisters, hearing the noise, came to the place where the children were at prayer. The Lord seemed to touch their hearts also, for they did not oppose them. The father of one of the girls also hearing the noise, came to the place, and heard the child praying that Christ would have mercy on her and on her unbelieving father. This enraged him: as he could not brook the idea that his child should believe Jesus to be the Christ. He picked up a stick to beat her, but as he approached the child, he became so entangled in a grape-vine that it was sometime before he extricated himself. The mother of the girls took them to the house, and locked them up in a room, to shelter them from the rage of the father. They were threatened by him that if they persisted in praying to Christ, he would put them to death.—The children replied, "we will pray if you do kill us." They have since united themselves to the church, and we expect two more to do so at the next time of preaching there."

*Charleston Evan. Intell.*

From the London Evangelical Magazine.

## REFLECTIONS ON THE LATE MEETINGS IN MAY, &amp;c.

SIR,—The spirit with which the recent anniversaries of various religious and benevolent

societies have been kept up year after year, is highly honourable to the state of religion in this country, and promises the most beneficial effects, both to the church and to the world. Having witnessed some of these, and having read the accounts of others, I beg leave to offer to your readers a few reflections, with a view of improving the privileges which we so lately have enjoyed.

The first circumstance which attracts my attention is the *unity of design* which pervades these Societies—namely, the spread of religious knowledge. Whether there be Bible Societies, Missionary Societies, Tract Societies, or School Societies—all have this great and important object—to enlighten mankind in the knowledge of salvation, and to spread the great fundamental truths of the gospel. Every work of God commences with shedding down light, and is continued by its diffusion. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And it is by the preaching of the word of God, attended with a Divine power, that he hath "shed forth this which we now see and hear." Our duty is in every way to diffuse knowledge: it is God's work to reflect that knowledge internally on the heart, and that from the face of Christ who is the "Sun of righteousness."

2. I would remark the *extent* and "*diversity of operations*" carried on by these societies. It is not by one means, but "*by all means*," that they seek "to save some"—to save all—if it were possible. Thus one society gives the scriptures—another says, "How readest thou?" And if the answer be, "I am not learned, I cannot read,"—the teacher presents a spelling-book—sits down by his pupil, and patiently deals out to him the first elements of knowledge. He now begins to read, and another messenger of mercy puts the question, "Understandest thou what thou readest?" And if the answer be, "How can I except some one teach me?" then he "begins at the same text, and preaches to him Jesus."

Or, perhaps, this benevolent man has not "the tongue of the learned," then he puts into his hand a religious tract, and this dumb interpreter points out to him the way of eternal life.

Or, it may be, the order is inverted: a missionary goes forth with the Bible in his hand, and shows it to the heathen—translates it into their language—impresses its truth upon their conscience—and exhibits Him, who is promised to be, not only "the glory of Israel," but "salvation to the ends of the earth."

3. I observe the harmony of principle among them. Their object is not to make proselytes to a sect; nor to serve a party, nor to spread a favourite sentiment; but, to support and propagate primitive Christianity; the simple, but important truths of scripture. With this view the Bible Society rejects every note and comment; the School Societies confine their instructions to the Bible; the Tract and Missionary Societies avoid every controversy



on which evangelical Christians are divided.

4. I would notice the *variety of objects* to which the public benevolence is directed. Some confine their benevolence to their own country; others push their exertions to the antipodes. Among the former, some direct their attention to children, others to Adults; some seek the conversion of sailors; others carry instruction to the army, and yet others penetrate the asylums of human misery, and the abodes of crime—"to proclaim liberty to the captives, and to bind up the broken hearted." In foreign countries the objects of mercy and benevolence are no less varied: the sophisticated Hindoo, the degraded Hottentot, the oppressed Negro, the long neglected Jew—all, all become in turns, and to different societies or individuals, the object of the kindest sympathies—the most benevolent and disinterested exertions.

Among other countries I cannot but rejoice that considerable exertions are directed to the instruction of neglected Ireland, and to the Highlands and islands of Scotland, where, till lately (though our immediate neighbours) the inhabitants had so much reason to complain—"No man careth for my soul!"

5. I remark the *connexion* of most of these societies, and the reaction which takes place between them. It is very true that their pecuniary interests may sometimes interfere; but the manner in which they stimulate and assist each other is far more remarkable. It was the Bible Society which first taught Christians to be generous on a large scale—to do good by wholesale: but for this it is not likely so much would have been done for missions. Missionary Societies have stimulated each other. Churchmen, Methodists, Dissenters, have "provoked each other to love and good works." But there were some Christians whose scruples happily prevented their engaging in missions—I say their scruples (however unreasonable they may appear) *happily* prevented them from uniting with their fellow-Christians, because by this means new paths of Christian charity were traced out. The horrors of slavery harrowed up their feelings, and they rested not till the slave trade—till domestic slavery—received its death-wound, and the shout of liberty reached the shores of Africa. This was not enough. They looked into the dungeon of the criminal; they saw that "the iron entered into his soul;" they heard the sighing of the prisoner; they visited the fatherless and the widow in their affliction. "They were eyes to the blind and feet to the lame;" and "the blessing of him that was ready to perish came upon them." They blended the objects of their benevolence; they carried the Bible and the spelling-book with them wherever they went; and with the latter they furnished the ability to read the former. Schools also were promoted and conducted on a large scale by means of the Lancasterian system. Benevolent Churchmen were again "provoked to jealousy;" they were alarmed lest the majority of the nation should become Dissenters.

The National Schools were established, and more than a double number of children are now taught. Religious instruction, which was growing out of fashion in our schools is now incorporated in all, especially for the lower classes.

6. These societies have called forth *energies* altogether new and unprecedented. The system of Sunday Schools has formed thousands of gratuitous teachers; the plan of "mutual instruction" by means of monitors, has done the same; and there are now probably more teachers than there were scholars fifty years ago. The Auxiliaries to the different Bible and Missionary Societies have trained thousands to the work of benevolence and charity; and the employment of females, in particular, in these blessed services, has created a *power* in morals analogous to the steam engine in mechanics—there is no limiting its effects. Charity is become the daily occupation of ladies, many of whom formerly supposed they were born only to dress and dance for the amusement of the other sex. The system is spreading into India, and through the East, and must produce a revolution in society, the effects of which cannot now be calculated.

I conclude with remarking the more immediate influence of these societies upon the *religious* world. It must always be remembered that the best effects of the best institutions must depend on the Divine blessing. "Paul may plant, and Apollos water;" and it is unquestionably our duty to plant "the rose of Sharon" in every country in the world. The waterer must follow the planter; for it is a sad mistake to think that we must sit at home, and water only with our prayers. We should imitate the ancients who "watered with the foot," and, by a tedious and laborious process, directed the streams of the river of life in rills of mercy through every land and clime. The first natural effects of these institutions, therefore, is to promote activity and industry in doing good—and God is wont to bless the diligent.

Another effect, no less certain and unequivocal, is the promotion of Christian love and unity of heart. Persons embarked in the same cause—drawing in the same yoke—naturally cleave together. How many Christians have been delighted and astonished to find those in zealous co-operation with themselves, whom they had weakly supposed to have no zeal for God, or benevolence to man—merely because they did not know them.

The influence of these unions extends still farther. Bigots have been employed for ages, in endeavouring to reduce all Christians to one standard of faith, and they foolishly supposed that prisons, racks, and flames must do this. But these institutions all lead to uniformity of faith—the Bible Society more especially. The grand difficulty has been hitherto to produce a standard, to which all might conscientiously subscribe. All the creeds and catechisms in Christendom have been tried in vain—the Bible Society has found that standard in the *word of God*.



Lastly. The wisest heads have been long employed in calculating prophetic dates, and in marking the commencement of the millennium. The members of these institutions have done more and better; they are anticipating—they are introducing it: for when “the earth is full of the knowledge of the Lord, as the waters cover the sea”—then is the millennium.

#### REFORMED DUTCH CHURCH.

##### *General Synod of the Reformed Dutch Church in North America report :*

That, from the Minutes of the Particular Synods of New-York and Albany, and from the free conversation on the state of religion, it appears—That the pure doctrines of the gospel, as held by our standards, are generally maintained, and regularly and faithfully preached—that there is particular attention paid to the instruction of youth in the principles of our religion—that family visitation is faithfully attended to by many of our ministers—that there is a very encouraging attendance upon public worship and other means of grace—that the number and influence of prayer-meetings and Bible classes have considerably increased—that family worship and other private duties are better observed than formerly—that there is an increasing attention to discipline—that the standard of piety is gradually rising—that professors of religion are walking more worthy of their vocation—that Christians of various denominations are more closely united in the kindly feelings of gospel-good-will—that the monthly concert of public prayer is regularly observed in many congregations—that there is in a few places more lively interest felt in behalf of Missionary and Bible Societies—that there are more earnest prayers and more liberal exertions made for the extension of the Redeemer’s kingdom at large—that the regular dispensation of the gospel has a very perceptible influence upon the world in many places, to check their vices and vain amusements—that during the last year a goodly number of sinners have, to all appearance, become sa-

vingly converted—and that the general prospects of our church are in many quarters very particularly encouraging.

From this general view it appears, that the Dutch Church was never in a more prosperous state in this country; that it never had brighter prospects; and, therefore, that its members have never been more loudly called upon to observe and acknowledge, that the hand of God has been stretched out in their behalf.

It is particularly incumbent on us to notice the increased attention which is paid to family worship: this duty has heretofore been neglected to a very shameful degree in many of our congregations. It is pleasing to observe that an evident change for the better is now taking place. In some congregations two-thirds of the families of professors now regularly worship God morning and evening. In a few congregations the proportion is still greater; and in one, all the families of this description but two, are entitled to this commendation.

It is also pleasing to observe, that Bible classes are multiplying and attracting more general attention. It has been found by experience that this mode of instruction is peculiarly calculated to interest the minds of young people, and to induce the attendance of many who would turn away from other modes, and in many instances it has actually been productive of the happiest results.

When we add to this the consideration, that by this method we draw instruction directly from the fountain of religious knowledge, which God himself has opened, we earnestly pray that these institutions may meet with still more extensive patronage.

Prayer meetings and family visitations, have also been remarkably blessed, and have given clear indications of God’s presence with us. In attending to the latter duty, it has been found very useful for the minister sometimes, to go unattended by an elder, and to speak to the members of each family, one by one. Such a mode of address, is peculiarly calculated to come home to every heart. There is no throwing it off upon others, or



merging of one's self in a whole community, and thus escaping as an individual. There is a great point gained, when you make the *individual* feel that religion is his own personal concern. It has also been found useful, to hold meetings expressly for the purpose of conversation and prayer, with such as are in any degree anxious about their spiritual state; or are willing to confess that they are seeking salvation.

Among the causes of gratulation on the state and prospects of the Church, your Committee distinctly recognize those frequent revivals of religion which are breaking forth in various parts of our land, and within our own borders; and in which, considerable numbers are in a short time brought from the darkness and thralldom of sin, into the light and glorious liberty of the children of God. When we hear such things, we are powerfully reminded of the promise, "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring;" and we are, before we are aware, thinking of those events of the day of Pentecost, which were the actual first fruits; and the earnest of that great harvest of souls which God shall gather to himself in the latter days. Considering these revivals in this connexion, they open a glorious field to our view, and place us under very special obligations to praise the Lord, and congratulate one another on what we are living to hear and see. If the angels in heaven feel such an interest in our concerns as to rejoice over a sinner when he is brought to repentance, should not we rejoice at the conversion of a multitude of our neighbours and brethren? Yes, let us "praise the Lord for his goodness, and for his wonderful works to the children of men!"

But, though "the Lord has done great things whereof we are glad," yet our joy is abated by the coldness and barrenness of many professors; by the unhappy distractions and keen animosities existing in one of our classes; and especially by the awful fact, that to all appearance, a vast majority of the people of

our several congregations are yet in an unconverted state; and therefore, under the curse of God and exposed to his eternal wrath. Their case is the more affecting, because they are brought very near to the kingdom of heaven; they are living within the call of the Saviour. But they *will* not come to him that they may have life. Many are deaf to his call, and wholly indifferent to his admonitions. They have forgotten their Maker and neglect his service, though they have grown up under the means of grace, and have dwelt in the midst of such as are living and faithful witnesses for God. Is not their case most awful and deplorable? Will it not be more tolerable for Sodom and Gomorrah in the day of judgment, than for many who belong to our congregations and frequent our churches? Let us more faithfully and habitually view the case as it really is. Let us measure ourselves not so much by human judgment, as by the standard of divine truth; let us view our congregations in the light of God's word; and we shall see abundant reason to weep day and night over the slain of the daughters of Zion! Let us pray, and preach, and act, and labour as if we were in earnest over this immense interest; and as if we really believed and felt, that we are all fellow-workers with God, to save the souls of our fellow creatures from destruction.

The Committee have also prepared, and herewith present, certain resolutions connected with the state of the churches, for the consideration of the Synod.

All which is respectfully submitted.

By order of the Committee,

PHILIP MILLEDOLLER,  
*Chairman.*

*New-York, June, 1820.*

*Resolved,* That all the ministers of our church be requested to set apart and observe one hour (from 11 till 12 o'clock, A. M. on Saturday,) in each week, for the purpose of praying in concert for the more copious effusion of the Spirit upon the ministry of reconciliation, and upon every other department of the Christian Church.

*Resolved,* That each classis be re-



quested to hold, at their stated meeting, immediately preceding the annual meeting of the General Synod, a free conversation on the state of religion in their congregations; and that on some day of such meeting each classis, as such, spend one hour in special prayer in behalf of the interests of vital religion within our bounds.

*Resolved*, That the statistical reports of the state of our churches be henceforth rendered once in three years

Whereas serious divisions exist in one of the classes within our bounds—and numbers of persons are still found in all of them who habitually neglect the great salvation—therefore,

*Resolved*, That the last Thursday of September be set apart and observed in all our churches as a day of humiliation, fasting, and prayer.

#### MISSIONS TO THE INDIANS.

The Rev. Dr. Morse returned to his family in this city, during the last week, from a missionary tour to the Western Tribes of Indians.

On his arrival at Mackinaw, he was advised by Gen. Macomb, Col. Wool, and other gentlemen acquainted with the extensive route he had contemplated, to postpone a part of it to another season, on the ground that the state of his health was such that he could not endure its extreme fatigues. Influenced by this advice, and also by the weighty consideration that a longer stay at the important posts of Mackinaw and Green Bay, than would be consistent with so extensive a route, was indispensable to a due accomplishment of the object of his mission in the time allotted, he concluded to limit his tour, and proceeded no farther this season than Green Bay, intending, the next season, if circumstances should permit, to visit the Indians on the Mississippi and in the states of Illinois, Indiana and Ohio, after visiting those who inhabit the southern parts of our country.

Few, we believe, have contemplated the magnitude of this benevolent object, which to the honour of our General Government has been so auspiciously commenced. It is the design of government, under whose patronage the Dr. is employed, to ascertain the numbers, the local situation and moral condition of the different tribes of Indians within the United States, and to devise plans for the amelioration of their wretched condition, and, if possible to civilize them and to raise them from their degradation to a state of rational existence, and adopt them as a component part of our nation. This, we believe, can be done: and when we look at the success which has crowned the incipient efforts of our missionaries among the Cherokees and Choctaws, we

are confident it will be done under the fostering hand of our government. True policy would dictate this measure; and we hope our Rulers, like the Emperor of Russia, will immortalize their name, by patronizing the benevolent exertions that are now making for the moral improvement of these nations. Let them be furnished with the implements of husbandry, and taught to use them instead of the implements of death with which they have been supplied. Send them the Bible, and learn them to read it, and we venture to say, we shall conquer the savage disposition of two or three hundred thousand of these intelligent beings, more effectually, and with far less expense than by sending armies to destroy them.

Dr. Morse found many of these poor neglected beings in the lowest state of wretchedness and despair. A ray of hope seemed to be enkindled in their breasts, when he explained to some of the chiefs the object of his mission, and the benevolent designs of their good Father the President. And when he told them what was doing among their brethren the Cherokees, the Choctaws and the Osages, they were touched as with electricity, and were soon engaged in conversation with each other. These nations they know, and will doubtless be influenced by the effects produced among them more than by all the assurances that can be made by white people, by whom they have often been deceived. We hope the set time to save these scattered tribes destruction has arrived.

The Doctor, finding the people at Mackinaw and Green Bay without the stated ordinances of religion, and a large body of youth in each place of mixed blood, by far the greater portion having Indian mothers, and most of them French fathers, growing up without education, and in a state of painful depravity, considered it his duty to endeavour to introduce in both places, those institutions, both religious and literary, adapted to their circumstances. He found the people ready to contribute liberally to the support of these institutions—and in both places he succeeded in establishing Auxiliary Bible and Tract Societies, and in procuring funds for the support of schools for the education of their children—in Mackinaw a handsome subscription was also promptly made, adequate to the support of a clergyman. The way is opened, it is understood, for the immediate employment of three instructors and a minister of the gospel, and the doctor is commissioned to procure and send them on without delay. He has the funds also for the Treasuries of the American Bible Society, and the New-England Tract Society, which are to connect these auxiliaries with the parent institution.

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